

MINUTES
OF THE
SIXTY-FIFTH ANNUAL SESSION
OF THE
ALABAMA
BAPTIST ASSOCIATION,

HELD WITH

BETHEL BAPTIST CHURCH,

FORT DEPOSIT, LOWNDES COUNTY, ALABAMA,

October 10, 11, 12 and 13, 1884.

OFFICERS:


D. LEE.....	Moderator.....	Mt. Willing, Ala.
W. P. RICE.....	Clerk	Ft. Deposit, Ala.
H. W. CAFFEY.....	Treasurer.....	Hayneville, Ala.

The next session of the Association will be held with Spring Creek Church, Butler County, Alabama, on Friday before the second Sabbath in October, 1885.

SELMA, ALA.:

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1884.



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MINUTES.

Pursuant to adjournment the delegates from the churches composing the Alabama Association met with Bethel Church, Fort Deposit, Lowndes county, on Friday, October 10th 1884.

The Association was called to order by the Moderator, Elder D. Lee, and W. P. Rice was requested to act as Secretary *pro tem*.

Elder Avant, who had been appointed to preach the introductory sermon, not having arrived, the preaching of the sermon was postponed until night.

After devotional exercises the letters were read and the delegates enrolled as follows :

Steep Creek—Elder G. W. McQueen, W. P. Bullock, W. Z. Meadows.

New Smyrna—J. H. Porterfield, T. F. Day, C. H. Priestler.

Bethel—Elders F. C. Plaster, M. Bishop, A. F. Goldsmith, and W. P. Rice, C. A. Gunn, J. L. Burt, R. D. Burt.

Hopewell—Elder D. Lee, G. W. Nobles, A. F. Barganier.

Hayneville—H. W. Caffey.

Hickory Grove—W. P. McQueen, D. S. Hurst.

Spring Creek—J. A. Thornton, H. S. Gradon, William Bowden, J. A. Stringer.

Antioch—C. C. Lloyd, W. P. Bush, John Williams.

Union—Elder T. E. Morgan, J. W. Holloway.

Mountain Hill—W. C. Royal, Joseph Thomas.

New Ebenezer—C. C. Mothershed, J. Cook, R. W. Addison, G. A. Vickery.

Damascus—Elder W. C. Avant, W. J. Andris, H. T. Roach.

New Bethel—G. R. Stamps, T. S. Hagood, Jas. Strickland.

On motion, Elder David Lee was re-elected Moderator by acclamation; and H. W. Caffey, Treasurer, and W. P. Rice, Clerk, in like manner.

Elders E. F. Baber and J. M. Fortune, messengers from Selma Association. Elder B. A. Jackson, from Montgomery Association, and Elder Mosely, from Pea River Association, were welcomed and invited to seats with the body.

CORRESPONDENCE.

To Pine Barren Association—R. M. Burt, F. C. Plaster, A. F. Goldsmith, M. Bishop.

Bethlehem—G. W. McQueen, F. C. Plaster, A. F. Goldsmith.

Zion—W. C. Avant, C. C. Lloyd, W. P. Bush, W. L. Steele.

Montgomery—F. C. Plaster, W. C. Avant.

DELEGATES TO THE STATE CONVENTION.

F. C. Plaster, D. S. Hurst, M. Bishop, G. W. McQueen, W. C. Avant, W. P. Rice, C. A. Gunn, A. F. Goldsmith, W. N. Clements, H. W. Caffey.

The following committees were appointed to report at this session :

Religious Exercises—H. W. Caffey, and Pastor and Deacons of Bethel Church.

Finance—W. P. Bush, C. C. Lloyd, W. P. McQueen.

Documents—G. W. McQueen, Thomas Hagood G. W. Nobles.

State of Religion in Churches—M. Bishop, William Bowden, W. L. Meadows.

Auditing—R. D. Burt, W. P. Bullock.

Recess until 2 o'clock P. M.

AFTERNOON SESSION.

Devotional exercises for ten minutes.

Report called for on Missions.

Brethren Fountain and Kolb, appointees, being absent, the chair appointed F. C. Plaster and A. F. Barginier to fill the vacancy and granted further time for their report.

On Sabbath Schools—Brethren Goodhue and Kolb being absent, the vacancy was supplied with M. Bishop and W. P. Bush, and time granted them to make report.

On Education—H. W. Caffey, Chairman, asked and was granted further time to report.

On motion of Brother G. W. McQueen, a committee of three was appointed to re-district the Association. G. W. McQueen, A. F. Goldsmith and W. C. Avant were appointed.

On motion of Brother F. C. Plaster, a committee of three, to report this session on temperance, was appointed. F. C. Plaster, A. F. Goldsmith and H. W. Caffey were appointed said committee.

The following committees, to report next session, were appointed by the Moderator:

On Missions—F. C. Plaster, A. F. Goldsmith, G. W. Nobles.

On Sabbath Schools—M. Bishop, H. W. Caffey, F. C. Plaster.

On Education—F. C. Plaster, W. P. Rice and Bro. Bowden.

Committee on Religious Exercises reported as follows:

Devotional exercises for half an hour preceding assembling of the Association. Preaching Saturday night by Bro. E. F. Baber. Usual Sabbath school exercises Sunday morning at 10 o'clock, and lecture by Bro. Baber; 11 o'clock, Missionary Sermon by Bro. Lee; 3 o'clock P. M., preaching by Bro. Fortune; 7 o'clock P. M., Bro. B. A. Jackson at Methodist church.

The Moderator appointed F. C. Plaster and W. P. Rice a Committee on Religious Literature, to report on Monday.

Adjourned to meet at half-past seven P. M., to hear Introductory Sermon, and for business, until 9 A. M.

SATURDAY.

OCTOBER 11.

The Association assembled at 9 o'clock.

Devotional exercises were conducted by Bro. J. M. Fortune.

Minutes read and approved.

Brother F. C. Plaster read report on Associational Missions, which was adopted.

ASSOCIATIONAL MISSIONS.

So long as we recognize the authority of the Master we are bound to regard the world as the field committed to us as God's missionaries. And while we have no right to wilfully neglect any part of this field, there are special reasons why we should give particular attention to that part which lies nearest us, and while it is reasonable and Scriptural that we send glad tidings of salvation to the distant heathen, it is no less so that we preach the word of life to our own people who are under the power of sin.

It seems inconsistent for us to send the gospel to other lands and neglect our own country. In forming our own plan of enlarging Christ's Kingdom, the spiritual wants of our neighbors and kinsmen according to the flesh should be first considered. If, with all our resources and capabilities, we are idle and indifferent about the salvation of our fellow-citizens, to whom are they to look for the bread of life, seeing we do virtually shut out all others from seeking their salvation, and if we permit them to perish for lack of that which we may supply, will not their blood be required at our hands? To meet these sacred responsibilities devolves upon every church and every Association, and we need to meet these responsibilities in our Association; we need to give our encouragement—

First—To the establishing and fostering of Sunday schools.

Second—To develop our churches and promote the spirit of beneficence and missions among the members.

Third—To have the gospel preached in all the destitute places in the bounds and on the borders of the Alabama Association.

Fourth—To collect funds for the promotion of this work.

Fifth—To maintain a close and intimate connection and co-operation with all the Associations of the State, through the State Convention.

In order that we may go forward, we submit the following resolutions:

Resolved, 1. That this Association be divided into three or four districts as heretofore, and that there be held in each district a missionary meeting, at least two days, in connection with each fifth Sunday in the year.

2. That there be a committee of five to provide for the holding of such meetings in each district.

3. That we recognize the labor already performed by the brethren within the limits of the Association.

4. That the foregoing committee, referred to in resolution 2, be empowered with executive power to supervise the Associational missions.

F. C. PLASTER.

Brothers Burt, Bishop and Goldsmith, reported verbally as to voluntary mission work performed by them during last year, reporting great destitution in many places within the bounds of the Association.

Brother Plaster read a paper on General Missions, which was adopted, as follows:

REPORT ON GENERAL MISSIONS.

Passing by the first promises to Adam and the patriarchs, let us note what some others have said: "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountain, and shall be exalted above the hills, and all nations shall flow into it."—Isa. 2:2.

"The wilderness, the solitary place shall be glad for them, the desert shall rejoice and blossom as the rose"—Ib. 35:1.

"And the Gentiles shall come to thy light and kings to the brightness of thy rising.

"Lift up thine eye round about and see; all things gather themselves together, they come from far, and thy daughters shall be nursed at thy side.

"Then these shall see and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."—Ib. 60:3, 4, 5

"And the kingdom and dominions, and the greatness of the kingdom under the whole heavens, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom; all dominions shall serve and obey him."—Dan. 7:27.

"And many shall run to and fro, and knowledge shall be increased."—Dan. 12:14.

"For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. 2:14.

These promises often repeated, were given from time to time: until the Son of Righteousness should arise with healing in his wings, and at whose coming the angels sang "Glory to God in the highest, and peace on earth, and good will to men." One of the first things we observe in the New Testament is the coming of John the Baptist preaching in the wilderness, "The Kingdom of Heaven is at hand;" as Isaiah the prophet predicted: "Behold the voice of one crying in the wilderness, saying, Prepare ye the way of the Lord, make his paths straight."

That the Kingdom of Christ was set up, is admitted by all Christians; but by whom, and at what time, is a question on which there are different views. Some entertain the opinion that John the Baptist as the specially appointed agent of the Lord, prepared a people and anointed Jesus of Nazareth King over them, and that the Father approved and anointed Him King of Zion by the Holy Spirit at His baptism. Others think that Jesus of Nazareth organized and established His own Kingdom while here on earth in the flesh, and gave it in trust to His bride until He shall return to be glorified in all His saints. Others think that the Kingdom of Christ was not organized until the day of Pentecost after his coronation at the right hand of God. The second view is the one entertained by united Baptists. They attempt to maintain their views in part by the following considerations:

First. That "in the days of these kings," spoken of by David, has reference to the humanity of Christ, and in and about the same time of his humanity the Kingdom was set up.

Second. That since John it is said to exist, "and men entered it;" its gospel was preached by Jesus and his disciples during His life on earth. "The law and the prophets were until John;" since that time the Kingdom of God is preached, and every man presseth into it.—Luke 16:16.

Third. That all true believers were Christ's disciples and were subject to his commands, and both obeyed and followed him, and he *commanded* them concerning his Kingdom.

Fourth. That persons were blamed for not entering it; that publicans and harlots did enter it; that it required a righteousness exceeding that of the Scribes and Pharisees to gain admittance; that it had rules of government, otherwise no one could keep or break them. The Savior would not have denounced those who might break, or commended those who might keep them.

Fifth. The Lord Jesus when he came recognized John as sent of the Father, and greater than the Prophets, but less than the least in the Kingdom. He also recognized the Bible, and claimed that he was the Bridegroom, and John rejoiced to hear this recognition. Now Christ's Kingdom must have been set up in John's day, by the people he (John) prepared before Christ commenced to make and baptize disciples, which he did before his death. Christ went forth seeking and saving the lost, and He also sent his Apostles and Disciples. He honored John's mission, but if His Kingdom had not been set up until He himself preached and baptized, it would not have been possible.

Sixth. He also gave direction for the extension of the work, that the Prophets who predicted the salvation of the Gentiles might be fulfilled. And that commission is as binding on his people, his disciples, his churches now as it was on the Apostles and Disciples who gathered around him on the Mount of Ascension, or we have no authority at all. This commission was given to the Apostles and Disciples as the representative men with whom he deposited the laws of his Kingdom to be committed to the churches that they might organize after the order of the commission. And they organized and established both the Kingdom and the Church, and delivered both the decrees and ordinances of the Kingdom to the churches, so that each church was duly installed and empowered to execute the laws of the Kingdom. The laws of the Kingdom being one, he requires but one faith, one baptism and one Spirit by which they were all to be anointed. His divinely organized Kingdom was to continue to the end of the world, and subdue all other kingdoms.

Now, this being done, He commanded them to carry this successively to all the world and make them disciples to him. Baptize them and organize them under this commission. *'Go carry it out; do what I command you.'* It is reasonable to infer that they began to ask themselves, "Who is sufficient for these things?" And they turn to the promise, "I will be with you always, even to the end." The first thing we note is their seeking divine direction; they evidently felt the weight as well as the responsibility. They had committed to them the weight of *working this divine plan*. The churches at Jerusalem and Antioch both adopt the same measures, only it is apparent that the church at Antioch was more prominent than the church at Jerusalem, the Apostles throwing the responsibility more on this church.

The second thing we note was selecting men to be sent as their missionaries. In the choice of men they were directed by the gifts possessed, the men the Holy Spirit had selected. It would have been wrong for them not to have regarded this divine arrangement and failed to have chosen the men possessing the gifts bestowed by the Holy Ghost, and equally wrong for the men thus qualified to have disregarded the recognition of the church.

The third thing we note in their proceedings was to recognize the responsibilities resting on them to care for the *temporal wants* of their missionaries; hence the churches united in supporting Paul among the destitute and heathen. In his apology to the Corinthians he said he took wages of other churches while he preached to them, and that which was lacking to him to make up his salary, the brethren which came from Macedonia had supplied. These churches looked after the wages of Paul while he was preaching to the destitute.

The fourth thing we note in the commission adopted for the carrying out of this divine plan, was the manner of raising money:

1. By voluntary contribution, as at Jerusalem after the day of Pentecost.
2. By voluntary contribution of churches, as in the case of the church at Philippi.—Phil. 4:25.
3. By subscription or promises or pledges by the churches.—2 Cor. 8:10.
4. But the plan adopted by the churches generally was by weekly contributions; they kept a church fund to meet all the expenses of the churches in all their work by "laying by in store on the first day in the week."
5. To carry out this plan they put agents in the field, and the churches

elected special agents to collect and bring this church contribution to one place, and see that it reached the object for which it was intended.

The sixth thing we note is how *they co-operated* as churches in gathering in their means; since they had agents to travel from church to church, and since we learn that Paul expected to carry their bounty for them over a thousand miles away, if he should be permitted to go, it follows that their agents must have had some common meeting place agreed upon by the churches, or by the agents themselves. It is probable the agents took more liberties than at the present day, but some such co-operation must have existed in order that the means reach their place of destination, whether it be to the poor feeble churches of Judea or to the field of *mission* work.

There is a remarkable history concerning those that followed after the Apostles, which I offer as a sample of the history of the churches of Christ for many centuries. Thus qualified with mighty weapons, clad with a spiritual armor, many whose hearts expanded with divine benevolence for the welfare of immortal souls *traveled through* whole kingdoms, and became known by the name of wandering Anabaptists; and so early as the eleventh century, the religion of the Waldenses had spread in almost all parts of Europe, even among the Poles. In 1229 they had spread themselves in great numbers throughout all Italy. They had connected with their mission work in Volcanonica alone, ten schools which were supported by contributions from all their churches (Orchard 273). The prosperity was so great in 1320, their historian says, "They took deep root, they filled the land, they covered the hills with their shadows and sent out their boughs unto the sea, and their branches to the river." What they taught appears from the following: "The first lesson the Waldenses teach those they bring over to their party is as to what kind of person the disciple of Christ ought to be; and this they do by the doctrines of the Evangelists and Apostles, saying that they only who imitate their manner of life, and that a man is then first baptized when he is received into their society." In 1534 the number had increased to eight hundred thousand, and paid fifteen hundred crowns of gold for one impression of the whole Bible in French.

From a little while after this time until the present, we have the continued history of individual churches and their prosperity. It has been seen that the Baptists of the 11th, 12th and to the 16th century, made the circulation of the Scriptures an essential part of their mission work, and during the 17th, and part of the 18th centuries, the mind of the religious world was influenced by the change produced in the public mind by the preaching of the Gospel by Luther and others. But in 1780, or about that time, the subject of circulating the Scriptures began to attract attention. An Association existed then under various names, both in Europe and America, which printed and circulated the Scriptures. One Association distributed in twenty years about twenty thousand copies of the Word of God; also many copies of the New Testament were translated into Arabic, Maux and Welch by voluntary contribution. A little less than one hundred years ago, Mr. Joseph Hughes delivered an address on the excellency of the Holy Scriptures, an argument for their more general diffusion, in which he suggested a plan for the circulation of the Scriptures which is still being successfully operated by Baptists of the world to-day. As others besides Baptists were engaged in mission work through the agency of the British and Foreign Bible Society, some objection was made to some of Dr. Carey's translations of the Indian Scriptures, so Mr. Hughes in 1813, inquired of Dr. Carey what was his practice in regard to the translation of certain words, and the corresponding secretary of the Baptist Missionary Society, Rev. A. Fuller, replied, and in 1829 an attack was made by the *Oriental Magazine* which resulted, after some considerable effort on the part of the *Baptists* to give the word of God to the people for whom they were permitted to translate the Scriptures as they understood it, by the aid of the British and Foreign Bible Society; in this they failed, the means being denied them. So at a meeting held at the Olive Street Church, New York, on the 12th of May, 1836, the American and

Foreign Bible Society was formed and Archibald Maclay was its first Corresponding Secretary. From the time of Carey, we have the history and success of our mission work, and the manner of conducting it by such men as Carey, Fuller, Ryland, Hall, and others, who were among the first in Britain. The mission work was still supported by the churches, not only in England, but in this country. Boston and Salem alone sent \$14,600 to the Serampore mission in 1811.

The Baptist missions have been blessed above any other missions as to results for expenditures in proportion to amount expended. Commencing with Judson in the baptism of about 10,000 of the Karens, and later 10,000 Telogoos have been baptized in a few months. But the crowning year will bring in the uttermost parts of the earth, in harmony with their view. The Philadelphia Baptist Association sent their contributions for the Hindoos to William Morgan in the East Indies, to preach and take collections for foreign missions. As early as 1751 we see God blessing the mission work directed by Shubal Stearns, in Virginia and North Carolina, and also by Jno. Gano, who, like Paul and Barnabas, reported to the Philadelphia Association the result of his work during the year among the destitute; this was in 1714. From this time the influence of the established clergy became so ridiculous that many of the Baptist ministers refused to accept any living or compensation, or even to compel men to pay their honest debts by law as in the case of Mr. Harris. By this plan of working we have increased from 70,017 in 1792 to 1,280,434 in 1883, in the South, and they contributed for missions \$330,132.36; and they baptized in the South 55,468; of this number your missionaries in Alabama baptized 919 the contribution to this result was: Our Association contributed to State Missions \$53.95 Bethel Church \$4.65. This Association met at Hopewell in 1835, then composed of thirty-five churches and seventeen messengers, one of which number is present to-day, our honored Moderator, Elder David Lee. The membership of the Association was four thousand five hundred and four. You have sent out twenty churches from your body. Your present membership is not known yet.

Ancient and modern Missions are identical in *spirit*, in *object*, in practice; in fact our Missionary work is but a continuation of the Apostolic plan. The claims of Home and Foreign Missions are the same; the chief difference is in the fact that the Apostolic churches were more self-sacrificing than we. The Apostles as the divine instructors of the churches, not only obeyed the divine commission themselves in the prescribed order, but also enjoined the same duties on all Christians and ministers to the end of time. Such agents were necessary then and will be to the end.

While the Home and Foreign Missions are but parts of one grand enterprise, still the home field claims our first attention. Our Mission work is the extension of the Kingdom of our Lord Jesus Christ, hence it holds peculiar claims upon Baptists. The encouragements we have received in the past are Gods approbation of the work, and should encourage us to go on.

1st. Now therefore be it unanimously resolved, that in the judgment of the churches composing the Alabama Baptist Association the Lord Jesus Christ so organized his kingdom on the earth as to give each all the authority that rests in any or all of his churches, with full authority to execute all or any of the laws of His Kingdom.

2nd. That in our judgment any or all of the churches can if for no other reason than that the laws of Christ do not interfere, work together by such agencies as they may choose, to bring forward the great design of the commission to the end of the world.

3rd. That we see the hand of the Lord in his blessing upon the efforts of the Baptists since the days of the Apostles. Respectfully submitted,

F. C. PLASTER, Chairman.

Brother M. Bishop offered the following report on Sabbath Schools, which was adopted:

REPORT ON SABBATH SCHOOLS.

Your Committee beg leave to report, that only four Sabbath Schools are reported by the church letters, but from verbal reports of delegates we believe that most of the churches have had schools a part of the year, but from some cause not known, are now suspended. Perhaps the churches need teachers who are quickening spirits like Israel's prophet, who brought his full self in contact with the dead body, eye to eye, mouth to mouth, and face to face. The teacher must be such, sent of God, who feels there is no interest paramount to opening the minds and the Scriptures to the heart of his scholars. If some one organized schools in all the churches, and reported accordingly to this body, the figures would be misleading three months afterwards, and yet schools of short life may have led souls to Christ ere they ceased from their labors. Brethren are slow to learn that the Sabbath School is the church at work, in the prayer meeting, conference, instruction to the young, or at eleven o'clock, in its ministration of the words of life to the whole assembly.

M. BISHOP, Chairman.

Brother Caffey made the following report on Education, which was discussed by Brother Baber, representing the Board of Education, after which a recess of one hour and a half was taken for dinner.

AFTERNOON SESSION.

Reassembled.

Prayer by Brother Jackson.

The report on Education was further discussed by several of the brethren, and adopted as follows:

REPORT ON EDUCATION.

To every observing mind it is patent that the subject of education is growing in interest and importance each year. The activities and new enterprises constantly being developed and growing out of the changed order of things in our midst, resulting from the overthrow of our labor system, and the necessity thereby created for our youth becoming self-reliant and the architects of their own fortunes, is pressing this matter home upon us with an emphasis that will not be denied. What skill and superior excellence of workmanship to the mechanic is, in the competition for ascendancy in his calling, so is the trained and cultured mind in the sharp rivalries forced upon our business and professional men of the new South in their struggles to meet and overcome the obstacles interposing between them and the goal of their wishes, and unless we are willing for our descendants to become "hewers of wood and drawers of water" for their more favored associates, it is our solemn obligation to give them the best educational advantages within our power. But it may be asked, What is education? Does it simply include a knowledge of the classics and studies embraced in the curriculum of college lore? Does it have reference alone to the training of the intellectual powers and development of the faculties of the mind? Nay, verily, for in that event it might well happen, if the subject be of irreligious or depraved character, that you have intensified his power to do evil. We mean then to include in the word education, the enlargement and cultivation of those higher and nobler elements pertaining to the moral and spiritual part of man's nature, a recognition of his responsibilities to God, a love for truth and justice,

a hatred for everything that is mean and base, and a Christian integrity that knows no such word as compromise with what is wrong. Any educational institution or corps of teachers that ignores these principles falls far short of its high calling and is not entitled to our support. It may be further suggested as a factor of prime importance, the necessity and importance of maintaining and supporting schools of a denominational character, not as a means of proselyting others, but with the view of having their direction and management under a friendly administration, and strengthening and building up the cause of truth as we understand it and believe it, and because such schools are more efficient in the impartation of that higher education which we advocate, and again because the discipline and moral restraints thrown around our youth at such institutions are of a higher and purer character.

Last, though by no means least in importance, the necessity of an educated ministry is urged as one of the coming wants of our denomination. "Advance—progress" is the watch word in every department of human effort and learning. Science so called, is attacking some of the fundamental principles and doctrines of our faith, and we need wisdom and culture, sanctified by God's Spirit, to meet and combat and crush these errors and maintain "the faith as it was delivered to the Saints." Let us, therefore, with a hearty zeal come up to the support of the plans of our State Convention for the education of our young ministerial brethren at Howard College, and by our contributions and prayers assist in fitting and qualifying a corps of workers to labor in the vineyard of our Master, that by their zeal, and learning and sanctified devotion to the cause of their Master, will honor his name and advance the prosperity of his kingdom in the earth. In conclusion, we would heartily recommend Howard College and Judson Institute at Marion, and the Alabama Central Female College at Tuscaloosa, as eminently worthy of the support of our brethren.

All of which is respectfully submitted,

H. W. CAFFEY, Chairman.

In order to print the report of Brother Plaster on General Missions, a collection was taken, and \$14.55 was collected and placed with the Minute fund.

Committee on redistricting the Association reported as follows, and the report was adopted:

First District—Antioch, Damascus, Union, New Ebenezer, Spring Creek, Macedonia.

Second District—Mountain Hill, Hickory Grove, Steep Creek, Bethel.

Third District—Hayneville, Hopewell, New Bethel, Good Hope, New Smyrna.

G. W. MCQUEEN, Chairman.

Committee on Temperance made the following report which after being earnestly advocated and discussed by several brethren was adopted.

REPORT ON TEMPERANCE.

Your Committee beg leave to report. That the subject assigned us, has called forth expression from all the organs of communication, from the tear of the helpless orphan, to the highest tribunal of the nations of the earth, and yet without telling its importance as a question in which all the interests of humanity are concerned. From the simplest form of resistance expressed in the tenderest feeling of the broken-hearted wife, to the overwhelming arguments of the logicians and the irresistible pleadings of the orator, the resistance has been distinct, whether emanating from the counsel of the few, or from the highest courts of the land. Legislators, Senators, Counsellors alike have thundered their anathemas against it in all their deliberations. To-day it is the great National question of the land.

As Christians we have prayed the God of our fathers to save our sons and our daughters from the evils of intemperance; and to-day God is giving indication of answer of approbation to the long and faithful efforts to save us from a national calamity worse than war, famine or pestilence, and we feel that every such advance, whatever it be, whether it be in the State Legislation, or National Council, is but the voice of God approving the efforts of the people, and as Christians we should not be indifferent to the direct answer to the oft repeated prayers which have been offered; for having the things we asked, it is evident He has heard and approved our efforts in this good work of saving men from drinking. Viewing the temperance question as a National one, we apprehend—

1st That in its great National relation the minds of the people be diverted from the grand object of saving men and Nations and it be prostituted to merely political ends, and thus shut God's blessings off from us.

2nd. That we become too sanguine at success and fail to rely on God's help is furthering the work, or that because it has become a political question, fail to realize our Christian relation to it.

3rd. Or by becoming too strongly identified with the present political object of the subject, weaken our other all important interest in our present political relations.

We offer the following as our convictions on this subject at present:—

1st. That our thanks are due, and we heartily tender them to our Heavenly Father for what good has been accomplished in the past among our people by the local prohibition of the sale of intoxicating beverages.

2nd. While we regard the subject of temperance from the peculiar tendency in men to yield to its power, as worthy of being placed on the great National questions, we think the time for National action is in the near future, but not at hand.

3rd. That the present is the time for unceasing prayer and labor for the spreading of God's truth on this subject among the people.

Respectfully submitted,

F. C. PLASTER, Chairman.

Adjourned until Monday morning 9 o'clock.

SUNDAY, OCTOBER 12th.

The Sabbath school exercises were conducted by the Superintendent, followed by Brother Baber in a short talk to the school. At 11 A. M. our venerable Moderator preached the annual Missionary sermon to a crowded house, from Mathew 13:38, "The field is the world." Brother Fortune occupied the stand at 3 P. M., and Brother Baber at night.

MONDAY, OCTOBER 13th.

Met at 9 A. M. Prayer by Brother A. F. Goldsmith. Minutes read and approved.

On request, Brother Plaster re-read report on Associational Missions. Brother Bishop offered an amendment which was adopted. (This amendment makes the report read as published.—Clerk.)

Brother G. W. McQueen offered the following report on Documents which was adopted:

REPORT ON DOCUMENTS.

Your Committee on Documents beg leave to report that twelve churches

have sent up letters, and in these letters we find that Hay evil church reports the death of Dr. J. L. Dagg, and Hickory Grove church reports the death of Brother Asa Dean, who had been Church Clerk for forty years.

Bethel church reports Brother R. D. Burt ordained to the office of Deacon. Spring Creek church recommends the appointment of an Associational Missionary, and also invites the next Association to meet with her. New Smyrna church sends five dollars for Associational Missions. Respectfully submitted,
G. W. McQUEEN, Chairman.

Brother M. Bishop read the following report on the state of religion in the churches, which was adopted:

REPORT ON THE STATE OF RELIGION IN THE CHURCHES.

There has been an increase of twenty-seven by baptism, but a decrease in membership by death, exclusion and otherwise of sixteen. Six of our churches may be said to be self-sustaining, and eight are not. Hayneville has no pastor to dispense to them the words of life. If there ever was a time for the stronger churches to help bear the burdens of the weak, now is the time. Your Committee believe the body remaining are struggling heroically for existence, and to maintain its uniform character of co-operation in the Master's cause. Several of the Churches have had gracious revivals and spiritual growth, and we have cause to be thankful that the old hive has in a few months swarmed twice, and sent out colonies in other fields, to gather manna and be subject to the same common Master of the field, which is the world, and now we have ample room for every one to fill his place in active work in the field left to us to occupy.

If we all have one mind—the mind of Christ—a mind to work, let us at once arise and strengthen the things that remain and soon we will hear the plaintive Macedonian cry of our nearest neighbor, Mexico, whose gates are thrown wide open to the Baptist Missionary especially.

M. BISHOP, Chairman.

Brother Plaster from Committee on religious or Denominational literature, appointed to report to-day, read the following, which was adopted.

DENOMINATIONAL LITERATURE.

The importance to be attached to the publications of the present time is seen in the universal adoption of such means as the press affords, and none are more universally adopted than the newspaper. The reason of this is seen in the fact that the newspapers bring us at once to a knowledge of the customs and habits and modes of thought, social conditions, political opinions, and national character of a people such as we will not find anywhere else. It is said by Professor Parsons that for these purposes he had rather see a single copy of the daily newspaper of Ancient Athens, than to read all the commentaries of the Grecian tragedies. The people read and the newspaper is supposed to enter into the details of common life, to furnish us with the customs and habits of the people, their opinions affecting the intellectual moral and religious interest of communities, to approve of what is right, to correct what is wrong, to mould public sentiment, and do this not by long communication reasoning of the book, but by the suggestive paragraph, a sort of running fire as distinguished from one of rest. And hence the paper has always been considered a mighty agency for good or evil; every cause or organization has so considered it. The paper now is deemed essential to the prosperity of every enterprise, educational, moral or religious. As Baptists we have seen the necessity of the press as divinely suggested in God's providences and as far as possible have used it in multiplying the copies of the Holy Scriptures by sending forth corrections of the erroneous

and inconsistent interpretation of them, and by encouraging the careful study of them, as well as to defend our views of their teachings against those who oppose us. As Baptists we have felt and acknowledged our weekly denominational paper a vast power for good when well conducted. The history of our people shows that the cause of Christ has been largely affected by our weekly paper.

With no paper, or an indifferent one, all the interests of the Redeemer's cause suffer. It is not too strongly put when we say that the success of our wisest expedients for the diffusion of the gospel is very materially dependent upon the efficiency and success of our denominational newspaper. Baptists above all others need such an organ of communication, for they, whether purposely or not, have been invariably misrepresented and often assailed with the bitterest malignity and hate. Shall not our views and aims be intelligently and kindly set forth and defended? Shall not the shafts of calumny, often directed towards our best and most honored brethren be repelled? As Baptists we invite inspection of our principles and doctrine, we court inquiry, and it is the dictate of our wisest policy to furnish both friend and enemy, every facility for understanding our doctrines and our principles; in a word the wisely and ably conducted weekly denominational paper holds a most intimate relation to the dearest interest of our churches. In this connection it would not be indelicate to indicate two or three elements of the paper we need.

1st. *One that shall promote deep personal piety*, one whose columns shall be animated with the spirit of a thorough consecration to Jesus. We have always needed and shall ever need a paper that impresses its readers with the fact *that deep spirituality is the great attainment of the individual as well as the churches*, that the reader shall lay down the paper to pray and labor with increased earnestness for the prosperity of Zion.

2nd. A bold and yet caustic vindication of the truth, the whole truth as it is in Jesus. Controversy is legitimate, when conducted in a spirit of Christian love, and for obtaining a better knowledge of the truth: let it be faith for which we contend.

3rd. Ability should distinguish the paper, ability in scholarship, in theology, wise in putting much in little, ability in church history and church polity. To have such a paper we must give our support and sympathy, we must maintain it at some sacrifice if it yields the best results to the cause of Christ. Our editors need, as well as our pastors, the prayers and co-operation of our people; *give it*, and God will bless you. Respectfully submitted,

F. C. PLASTER, Chairman.

Brother Baber made a forcible speech on this subject, advocating the colportage work, and concluded by taking up a collection to complete the D. Lee colportage fund, amounting to \$13.20. which only needed \$1.80 to complete the one hundred dollars.

The Committee on Finance made the subjoined report which was pronounced correct by the Auditing Committee and adopted.

REPORT OF COMMITTEE ON FINANCE.

CHURCHES.	Home Missions.	Foreign Missions.	State Missions.	Ministerial Education.	Indigent Ministers	Minutes.	Colportage.	Mess Hall.	A. F. Goldsmith.	M. Bishop.	Associational Missions.
New Bethel	\$ 4 25	.....	\$ 4 85	\$ 5 05	.....	\$ 1 50	.....	.....	.....	.....	.....
Steep Creek	6 00	\$ 3 00	15 00	.....	.....	2 50	.....	.....	\$ 3 50	\$ 3 50	.....
Haynville .....	.....	5 00	29 50	22 00	.....	5 00	\$ 5 00	\$ 2 00	.....	.....	.....
Bethel .....	.....	14 98	45 30	.....	.....	5 00	.....	.....	.....	.....	\$17 00
Hopewell .....	.....	.....	.....	10 00	.....	3 00	.....	.....	.....	.....	5 00
New Smyrna .....	.....	.....	.....	.....	.....	3 00	.....	.....	.....	.....	.....
Union	2 00	.....	.....	.....	\$ 50	1 50	.....	.....	.....	.....	.....
Antioch .....	.....	.....	.....	.....	2 00	1 50	.....	.....	.....	.....	.....
Macedonia .....	.....	.....	.....	.....	.....	1 00	.....	.....	.....	.....	.....
Spring Creek .....	.....	.....	.....	.....	.....	2 00	.....	.....	.....	.....	.....
New Ebenezer .....	.....	.....	.....	.....	.....	2 00	.....	.....	.....	.....	.....
Damascus	4 50	50	.....	.....	.....	2 50	.....	.....	.....	.....	.....
Hickory Grove .....	.....	.....	5 25	.....	.....	2 50	.....	.....	.....	.....	.....
Totals	\$16 75	\$23 48	\$99 90	\$37 05	2 50	\$29 30	\$ 5 00	\$ 2 00	\$ 3 50	\$ 3 50	\$22 00

The amount of Missionary money appropriated as stated in their letter is \$6.80. The amount of Sunday's collection is appropriated to Associational Missions and will be found under that head.

W. P. BUSH, Chairman.

Audited and found correct.

R. D. BURT,
W. P. BULLOCK.

On motion of Brother Stringer, the Clerk was allowed fifteen dollars for his services and authorized to expend the remainder of the minute money in publishing the Minutes of the Association.

(Note by Clerk. Brother Lee paid \$5.00 on minutes, in addition to amount reported by Finance Committee.)

The Committee on Religious Exercises reported the following appointments for next year. Eld G. W. McQueen to preach introductory sermon, Elder F. C. Plaster to preach Missionary sermon.

On motion, the collections of Sunday were appropriated to Associational Missions.

Elder Avant offered the following resolution which was unanimously adopted:

Resolved, That we tender the thanks of the Association to Bethel church, our Methodist brethren, and the citizens of Fort Deposit and vicinity, for their brotherly greeting and Christian hospitality in entertaining the body.

The Moderator appointed the following Committee in conformity with resolutions and in report of Associational Missions to be located at Fort Deposit, Lowndes county, Alabama.

First District—Eld W. C. Avant.

Second District—Elders F. C. Plaster, A. F. Goldsmith and Brother A. F. Childers.

Third District—A. A. Barganier.

The hymn "Triumph By and By" was sung and the parting hand extended.

After prayer by the Moderator, in accordance with a resolution offered by Brother McQueen, the Association adjourned to meet with Spring Creek church, Butler county, on Friday before the second Sunday in October, 1885.

D. LEE, Moderator,
Mount Willing, Alabama.

W. P. RICE, Clerk,
Fort Deposit, Lowndes county.

(Note by Clerk. Brother H. W. Caffey, Treasurer, having to leave before the Association adjourned, was authorized to make his report to the Clerk, which is here submitted.)

October 22nd, 1885.

W. P. RICE, Clerk.

H. W. CAFFEY, Treasurer.

In account with ALABAMA BAPTIST ASSOCIATION:

DR.

Oct. 11 1884.	To Cash Amount Minute Fund.	46 20
"	" " Home Missions.	16 50
"	" " Foreign Missions.	18 48
"	" " State Missions.	70 40
"	" " Associational Missions.	22 00
"	" " Ministerial Education.	11 70
"	" " Indigent Ministers Fund.	2 75
"	" " Of Rev. M. Bishop.	3 50
"	" " A. F. Goldsmith.	3 50
"	" " David Lee Colportage Fund.	13 20

Total cash receipts. \$208 23

CR.

By amount cash Minute Fund paid W. P. Rice,	Voucher 1.	46 20
" " Home Missions fund pd Rev. T. M. Bailey	Vr. 2.	16 50
" " Foreign Missions " " " "	" 3.	18 48
" " State Missions " " " "	" 4.	70 40
" " Ministerial Educational fund pd " "	" 5.	11 70
" " D. Lee Colp. fund pd Rev. E. F. Baber	" 6.	13 20
" " On hand for Associational Missions		22 00
" " Unappropriated of Rev's. M. B. and A. F. G. . . .		7 00
" " Indigent Ministers fund paid Rev. T. M. Bailey		
	Voucher 7.	2 75

Total. \$208 23

Respectfully submitted,

H. W. CAFFEY, Treasurer.

CHURCH STATISTICS.

		CHURCHES.	PASTORS.	CLERKS.	POST OFFICES.	No. of Members.
3D DIS. 2D DIS. 1ST DISTRICT	{	Antioch	W. C. Avant.....	J. P. Gafford.....	Greenville.. . . .	56
		Damascus.....	W. C. Avant.....	J. F. Barrett.....	Greenville.....	104
		Union	W. C. Avant.....	J. W. Holloway....	Honoraville	77
		New Ebenezer	A. F. Goldsmith....	J. R. Vickery .....	.....	59
		Spring Creek.....	M. Bishop.....	A. J. McDaniel....	Best, Crenshaw co	43
		Macedonia	No letter nor dele-	gates .....	.....
		Mountain Hill	A. F. Goldsmith....	No letter.....	.....
		Hickory Grove.. .	G. W. McQueen....	J. C. Fonville.....	.....	26
		Steep Creek.....	G. W. McQueen....	J. W. Thomas.....	Morganville.....	70
		Bethel	F. C. Plaster	J. E. Bishop.....	Fort Deposit.....	188
		Hayneville.....	.....	J. P. Streety	Hayneville	24
		Hopewell	J. M. Fortune.....	F. Baganier	Mt. Milling	110
		New Bethel.....	J. M. Fortune.....	G. R. Stamps	Braggs	37
		Good Hope	No letter.....	.....	.....
		New Smyrna.....	M. Bishop	J. H. Porterfield....	Fort Deposit	39
		Total .....	.....	.....	.....	833

NOTE BY THE PUBLISHERS.—The brethren have been so liberal toward us this year in giving us the minutes of so many associations to print, that it has been impossible for us to get them out as promptly as we desired, and as the clerks, no doubt, expected. We were prepared to do a large amount of minute printing, but not so much as we received. We had to purchase an additional supply of type to meet the demand. It reached us too late, however, to enable us to get the minutes out promptly this year. We make this explanation that the blame for delay may rest upon us, and not upon the clerks. We are grateful to the large number of associations that have favored us with their printing, and hope they will all patronize us again next year, when we will be prepared to serve them more promptly.—SELMA PRINTING COMPANY.

THE ALABAMA BAPTIST, SELMA, ALABAMA.

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